

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
مُحَمَّدٌ صَلَّى عَلَى سُلَّةِ الْكَرِيمِ

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THE HEAVENLY KINGDOM BUT ANOTHER NAME FOR TRUE CIVILIZATION: ITS TWO ESSEN- TIALS

By KHWAJA KAMAL-UD-DIN

CIVILIZATION IN NATURE

"Allah's commandment has come, therefore do not desire to hasten it; glory be to Him, and highly exalted be He above what they associate (with Him).

"He sends down the angels with the inspiration by His commandment on whom He pleases of His servants, *saying*: Give the warning that there is no god but Me, therefore be careful (of your duty) to Me.

"He created the heavens and the earth with the truth, highly exalted be He above what they associate (with Him).

"He created man from a small life-germ, and lo! he is an open contender."—Holy Qur-án, xvi. 1-4.

I FEAR that I have been guilty of a certain amount of repetition in these pages, but that repetition has been deliberate and intentional. I had set myself to eradicate certain false notions adverse to religion which are often harboured among cultured people. The days of religion, they think, are over. In their judgment religion is a back number, and should be shelved and forgotten, because it has nothing at all in common with present-day requirements. We have become saddled with new needs, we discover in ourselves new aptitudes; we feel

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aspirations not known before, the range of our tastes has also become widened. Religion was a necessity once upon a time when the worshipping tendency in us predominated over our sense of utility. But inasmuch as religion is of no service to us under modern conditions, but rather a persistent hindrance in the way of progress, it is high time that it should be discarded by human society.

Prima facie this would seem to be a plausible case against religion; but Islam falsifies it completely. Religion in general has, no doubt, been unable to keep pace with science, but that fulcrum of our progress owes its very existence to Islam; for the first principle of progress—the subservience of Nature to man—was not only promulgated by the Qur-án but became an article of faith with us for the guidance of our activities. The early Muslims obeyed the injunction and set the generations to come on the right path, so I may be excused if I approach the subject again, though from another angle.

The revelation to which I have referred came in response to the prayer of the holy Nazarene when he said: "Thy Kingdom come." "Thy will be done in earth, as it is in heaven."

The words of the prayer may not be appreciated by those who are reluctant to believe in the existence of the great Mover of Nature. Be that as it may; to a man of wisdom the form of words is of no account, provided those words convey or suggest some truth. We all believe in the working of Nature on prescribed lines. We also may address her poetically in the very words of Jesus, investing her with the qualities of mind. It will appear, then, that in all our scientific activities we are only trying to see her will—Nature's will—established on earth; we wish to learn more of her laws and willingly "walk in her ways." We wish to imitate her especially in the matter of civilization, since she herself has evolved it in its most perfect form. She has brought all her components under complete control and has given to each and all of them laws which they follow implicitly, thereby producing for us countless benefits. Each of them has its own sphere of labour, where it works, in accordance with the law. None overlaps the province of another. The Holy Qur-án refers to these

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phenomena in the following words: "And the sun runs on to a term appointed for it; that is the ordinance of the Mighty, the Knowing. And (as for) the moon, We have ordained for it stages till it becomes again as an old dry palm branch. Neither is it allowable to the sun that it should overtake the moon, nor can the night outstrip the day; and all float on in a sphere" (xxxvi. 38-40).

We are seeking a like control of Nature's elements. We are endeavouring to discover all laws by which they are governed. In short, it is our aim to do on our own account the selfsame thing which Nature is doing in the universe. We have, materially speaking, partially succeeded in our efforts, but with all our progress in this respect we have only contrived to increase human misery. A terrible conflict has arisen between man and man. Capital and labour are at war; Communism would destroy Imperialism if it could. Subject races have become weary of the foreign yoke and strive for liberty. Nations rise against each other and there is no peace anywhere on earth. But in the realms of the dumb world, as I said before, every unit of it seems contented with its lot. Though the world is full of antitheses, yet its jarring elements work ever in harmony. They live and let others live, and to this rule man is the only exception. He is creating chaos in the cosmos. It would have been possible for us, too, to share this universal peace with the rest of Nature had we but shown something of her broadness of mind and liberality in our treatment of others. We ought, therefore, to follow Nature on the moral and ethical plane as we have tried to follow her on the material side if we wish to achieve real happiness. But Nature herself is admittedly an unconscious mass; whereas the framing of the law and the precision with which it rules the lifeless world, together with the predominance throughout of moral order, lead us to believe in the existence of some Mind, inspiring and controlling. In the phraseology of Islam, "Rabb" is the name of that mind, Who creates everything in Nature and rules it with a perfect Law. If I substitute the word "Rabb" for Nature in the lines I have quoted, then let the workers in laboratories try to find out such of His ways

as may enable man to officiate for Him on earth. We could succeed in this did we but adopt His moral and ethical methods on the same lines as we try to follow in our efforts towards material progress. We should, then, banish misery and unhappiness from frontiers of humanity. This state of things would imply this Divine Vicegerency by man on earth—such as is spoken of in the Qur-án. This is the only meaning that could rightly be given to the prayer of Jesus. He did not look for the day when he would come to earth again to sit in judgment. He longed rather for the time when man should represent his Creator, as ruler of the Universe. The accomplishment of this great object is conditional upon the following three things:

(a) That we attain to complete knowledge of all natural phenomena and of the laws under which they work.

(b) That we rise superior to our animal nature.

(c) That we practise that lofty code of morality which is styled in the Qur-án, the morals of God.

The above quotation, which, as I said, came in response to the prayer of Jesus, alludes to these three things:

First, it states that God created the heavens and earth with the truth, i.e. they were not in vain; everything in them had been made for the use of man. In the subsequent verses the Book refers to the ways which may enable us to subdue Nature to our service.

Secondly, the Book says that man is "an open contender" by birth. There is a brute in him, and he has first to humanize the brute before he aspires to become God's lieutenant on earth.

Thirdly, the quotation lays special stress on our belief in the unity of God; seeing that in this belief lay the acquisition of everything necessary for establishing the Kingdom of God.

The lesson of pure monotheism was to be deeply imprinted upon the tablet of the human mind, in view of the fact that most of the things in the universe, destined to come under our rule, had been placed by man on pedestals of Divinity, prior to the advent of Islam. Such divinities must be dethroned, and for this the Qur-án said: "Highly exalted be He above what they associate with Him."

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Moreover, true monotheism demands that we dissociate ourselves completely from all such ways and methods as are not those of the Most High and in steeping ourselves in His colours. Then the image of God, lifeless as it is, will become vitalized and bring forth His spirit, and the Kingdom of God will come on earth.

We should not lose our sense of judgment or indulge in ridicule simply because a truth is clothed in words which we do not like. We ought rather to see the reality behind those words; and in this connection I ask again, if even a so-called Freethinker could reasonably take exception to it, if we attain such a state of felicity. *Whatever may be our creed, we are all striving for the same ends, the conquest of Nature and the attainment of moral perfection.* They are our highest ideals; they represent the zenith of our Civilization. Nevertheless, history tells us that man cannot hope to achieve any such results without guidance from Above. Humanity continued to grope in the dark until the Qur-án flashed the light of Truth before it. If Revelation came for this object only, as the Qur-án says, it rendered man the greatest service possible. Then, why ridicule religion? Religion in the form of Islam has set man on the right path to his goal. All that makes men averse to religion has no place in Islam. It is true that most of the pre-Islamic religions in their present form, especially in the form they assumed after their first promulgation, have tended to retard human progress by the teaching of unwholesome tenets and unnatural theology. Such had no place in the Divine Revelation, and had nothing at all to do with the Word of God. But let us take things as they are, and sift the matter for ourselves, as seekers after truth. Leaving Religion out of the question altogether for the moment, let us study the history of Culture and Civilization. Can we point to any stage of their development when the truth that gave a new impetus to our progress dawned upon the human mind, independently of Religion? On the contrary: that truth was revealed in the pages of the Qur-án. It has altered the whole trend of human thought and has caused a tremendous revolution even in religious ideas. It has, too, enlarged the

borders of Religion immeasurably. Religion had till then been taken as an institution designed solely for our future salvation, but the Qur-án made it the best means for achieving universal world reform.

So I go further, and make bold to ask if even a semblance of the truth had ever entered into the human breast before the coming of Islam. The pre-Islamic world had seen the rise and fall of civilization after civilization in one race after another; but with all their culture those races exhibited the very worst type of polytheism. Almost all the elements of Nature—which are, properly speaking, our slaves and servants—were then our gods, but the Voice thundering from Above awoke the mind of man from its stupor. If the following words were not from God, how could an illiterate person like the Holy Prophet, lapped as he was in an atmosphere of complete ignorance, have raised up a nation sunk deep in that stupor for centuries and read the secret that changed the whole course of humanity for the future? He announced in the clearest terms:

“Allah is He who created the heavens and the earth and sent down water from the clouds, then brought forth with it fruits as a sustenance for you, and He has made the ships subservient to you, that they might run their course in the sea by His command, and He has made the rivers subservient to you. And He has made subservient to you the sun and the moon pursuing their courses, and He has made subservient to you the night and the day. And He gives you of all that you ask Him; and if you count Allah’s favours, you will not be able to number them; most surely man is very unjust, very ungrateful” (Qur-án, xiv. 32, 33, 34). “And He has made subservient for you the night and the day and the sun and the moon, and the stars are made subservient by His command; most surely there are signs in this for a people who ponder; And what He has created in the earth of varied hues; most surely there is a sign in this for a people who are mindful. And He it is Who has made the sea subservient that you may eat fresh flesh from it and bring forth from it ornaments which you wear, and *you see* the ships cleaving through it, and

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that you might seek of His bounty and that you may give thanks. And He has cast great mountains in the earth *lest it might be convulsed with you*, and rivers and roads that you may go aright, And landmarks; and by the stars they find the right way. Is He then Who creates like him who does not create? Do you not then mind?" (Qur-án, xvi. 12, 13, 14, 15, 16, 17).

These verses omit no single thing in Nature that is of any service to us. Everything we need has been spoken of here. Our requirements are on the increase and will be; they have been so ever since the Holy Prophet proclaimed his message, but we have here the key wherewith we may open this treasure-house and discover things to meet our needs. The verses, however, command us to cultivate every branch of science, including astronomy and the art of navigation. It is noteworthy, too, that all these verses—and others like them in the Holy Book—conclude with words like these:

"There is a sign in it for a people who reflect"; "who ponder"; "who are mindful"; "who are men of understanding"¹ and use their intellect. But these faculties cannot develop without our eating of the fruit of the tree of knowledge. This was announced in the first Revelation in the Cave of Hira, in the following words:

"Read and your Lord is most honourable; Who taught with the pen; Taught man what he knew not" (Holy Qur-án, xcvi. 3-5). The Book, when speaking of the angels' ministry to men, based man's lordship over them upon his knowledge² of the things in the Universe.

For this reason Muhammed gave the following injunctions:

"He dieth not who takes to learning. Whoever reveres the learned reveres me. To obtain education is incumbent on every Muslim, male and female. Seek after knowledge though it be available in China. To listen to the words of the learned and to instil into others the lessons of science is better than religious excess. The ink of the scholar is more holy than the blood of the martyr. He who leaves home in search of knowledge walks in the path of Allah. Acquire knowledge. It

¹ Holy Qur-án, iii.

² Ibid., ii. 21.

enables the possessor to distinguish right from wrong; it lights the way to heaven; it is our friend in the desert, our society in solitude, our companion when friendless; it guides us to happiness; it sustains us in misery; it is an ornament among friends and an armour against enemies."

The words of the Prophet did not fall on deaf ears. The acquisition of knowledge became a sacred duty with a Muslim.

All other religions before Islam kept silence on this subject. Knowledge was, we know, a forbidden tree in Christianity, but other faiths also treated it with the like distrust, or, sometimes, with mere indifference. It is hard to appreciate the value of an institution sent from God if it did not come to foster the one gift that could differentiate between the human and the beast. I allude to our intellect or conscience, for knowledge is its only nourishment. But from Noah to Jesus no Messenger from God said anything directly on the subject. We find the same deficiency in other Teachers of Religion. Though some branches of knowledge were cultivated by the Hindus of old, yet such cultivation was confined to the priestly class. Even the ancient civilizations did not care greatly for knowledge. It was left to the illiterate Prophet of Arabia to make knowledge an essential of faith for his followers. He himself knew neither how to read nor how to write, but he drew men's attention to the use of the pen. He found man dwelling in sheer incontinence and saw the remedy only in the acquirement of learning. His followers accepted the gospel. They entered into the fields of science, and very soon afterwards reaped the richest of harvests. They had been told to discover new learning, hitherto undreamed of. The world till then had been interested, though to a limited extent, perhaps, in the cultivation of occult power, which men mistook for spirituality. The human eye remained blind to all that was good and useful in the heavens and the earth. Nature was full of beauty and sublimity, but for thousands of years man could not see it. The mighty Son of the desert, the denizen of a barren land—and so Arabia is even to this day, without any natural resources or scenic beauties whatever—came to open the eyes of mankind to the wonderland of

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Nature. He told us of the treasures that lay hidden in seas and mountains, and in the heavens and earth. He created in us the taste for enjoying the beauties of Nature. He did not bore the world with any such sickly theology as had already killed all power of æsthetic appreciation. Man had been commanded by unnatural dogmas to have no concern, however innocently, with worldly things, but the great Benefactor of humanity said to us:

“ Say: Who has prohibited the embellishment of Allah which He has brought forth for His servants and the good provisions? I say: These are for the believers in the life of this world ” (Holy Qur-án. xii. 32).

It was an exhortation entirely new in the annals of Religion. The Muslims hearkened to it and devoted themselves to finding out all that was for their benefit and improvement in creation. They applied themselves to discovering such knowledge as would enable them to succeed in this new pursuit, and the foundation of modern science was thus laid with phenomenal success.

Islam is a towering landmark between the former system of learning and the modern mode of culture. Learning remained confined to the priestly class—within the four walls of shrines and temples—who interested themselves in metaphysical riddles. They wasted their time on theories which had no bearing whatever on the practical side of life: Islam came to make the whole universe a subject of study. The Muslims not only restored to Europe the writings of Ptolemy, Euclid, and Aristotle, that had nearly been forgotten by Christian Europe, since it was almost in the nature of a sin to cultivate any knowledge under that regime, but they themselves made a splendid addition to the ancient lore. Besides this they contributed three treasures of intellectual wealth:

(1) They renewed and improved scholastic philosophy which had been abused by Hellenic vanity and paralysed by the grossness of the Romans.

(2) They systematized mathematical science.

(3) They cultivated natural and experimental knowledge to which neither the Greeks nor Romans had attached any value.

The Muslims also did great service to medical science in all its branches; and while non-Muslims went to the shrine of one saint or another to be cured of their ailments, the Muslims went to hospitals for treatment. Hospitals and asylums with capable nurses and able physicians spread everywhere in the early Muslim Empire. In Bagdad alone there were 864 licensed physicians. Hospitals for animals were also founded. Medicine and pharmacy were greatly advanced. Chemistry and algebra, astronomy and trigonometry, botany and optics—they were all either invented or advanced by Muslim learning. The sciences of agriculture and navigation also were greatly elaborated. The remains of the Moorish occupation in Spain to-day are eloquent of the wonderful system of irrigation introduced there by the Muslims. Egypt too, in the first Muslim century, had under cultivation an area five times as great as the present one. The cotton plant and sugar-cane were first introduced into Europe in those days. The weaving of silk and cotton, the printing of calico and the dyeing of stuffs were a few of the arts developed to a high pitch of perfection by the Arabs. They not only manufactured glass, but knew how to embellish it both within and without. Even aviation was attempted in the days of Al-Mamun, but Abu 'l-Casin, the first inventor of the flying machine, crashed when flying and was killed. Upon this aspect of my subject I do not think I need dwell further. The reader can easily estimate the extent to which Muslim aspiration for scientific research should go, if he ponders the following words of the Qur-án:

“Men of understanding” are those who “reflect on the creation of the heaven and the earth,” and say, “Thou hast not created this in vain.” “Glory be to Thee.” In the light of this verse we have to reflect that whatever we may perceive around us is purposeful, and its purpose is for our benefit. The verse makes the whole universe, as it were, our university and every atom of it a book. It is not therefore a matter of surprise to find an extraordinary upheaval, if the term be permitted, of learnings in the beginning of Islam when such a mighty impetus for the acquirement of knowledge was

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given in words believed by Muslims to have come from God Himself.

It is true that the instances I have cited concern material progress only, but that is the primary essential of true Civilization. Islam can justly claim to have given it to the world. Religion therefore has been the greatest benefactor to humanity even when the question is considered solely on the material side. In this respect I may say that we have not yet reached that stage of civilization to which the Qur-án intends to carry us. The Book says that the sun and the moon have been created to minister to our needs. We have not succeeded in harnessing them as yet; the sun, for instance, has yet to plough our fields for us and his heat to replace that of coal-gas and electricity in our kitchens. Electric light is a blessing without doubt, but we need moon-light to take its place. This would not only save our sight from the harmful glare of electricity, but would also bring coolness and strength to our eyes. These are one or two of the hundreds of services which the two luminaries could render to humanity; and there are millions of things in the realm of the stars and in the bowels of the earth and ocean that have been created for our service. Man has to a certain extent become aware of this, but the whole credit must go to the power that opened his eyes to it. That power is, after all, Religion; but Religion in the guise of Islam, which has made a marked departure in this respect from other forms of faith. Thus has Islam redeemed Religion from all the charges hurled against it by Culture.

Friday Prayer and Sermon.—At the London Muslim Prayer House—111, Camden Hill Road, London, W.8, close to Notting Hill Gate Tube Station—every Friday at 1 p.m. **Sunday Lectures** at 7.30 p.m. **Qur-án and Arabic Classes**—every Sunday at 5.30–7 p.m. Nearest Tube Station: Notting Hill Gate.
Service, Sermon, and Lectures every Sunday at the Mosque, Woking, at 3.15 p.m. Every Friday at 1 p.m.

AFTER-EFFECTS OF THE GREAT WAR

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(Continued from March-April (1930), "*Islamic Review*,"
p. 108.)

7. MUHAMMAD REMAINS THE BEST POLITICAL TEACHER

In political matters, also, the modern age has made no advance upon the principles laid down by Muhammad. About fourteen centuries ago despotism was banished, special privileges and rights were abolished, a universal code was promulgated. The rule of Law was established; the rulers and the ruled came equally under the subjection of the Law. The executive's authority was strictly curtailed, the sovereignty of the people thoroughly established. People are still labouring under the belief that it was the French Revolution that advanced the cause of democracy or established the three basic points of democracy—Liberty, Fraternity, and Equality. But the real fact is that the most complete democracy was developed about fourteen centuries ago. Muhammad, the Prophet, the Legislator, the Statesman, developed democracy to its fullest extent in the model nation he founded. He developed its essentials as well. The French, and after that the whole of Europe and now America also, have on their lips no doubt the slogan of the three essentials of democracy, but they never did or never could put them into actual practice. On the contrary, as Professor Lake has said, "It is a singular fact that whilst the rest of the world was sunk in serfdom, Islam practised Liberty, Fraternity, and Equality." It was Muhammad and his disciples who helped democracy in rising to a higher rung—i.e. Socialism. Nay, Muhammad and his disciples helped Socialism itself to go a step forward and become *Communism*. Professor Nöldeke writes:

" 'Omar organized a complete military religious *commonwealth*. . . . The precepts of the religion were strictly main-

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tained—the Caliph lived as simply as his meanest subject. But the enormous booty and the taxes levied on the vanquished supplied the means of giving adequate pay to *every* Arab. This pay, the amount of which was graduated according to a definite scale, *and in which women and children also participated*, was raised as the revenue increased. For the leading principle was that *everything* obtained from enemies and subjects belonged to Muslims *collectively*, and therefore all that remained over after payment of *common expenses* had to be *divided*.” (Italics are mine.)

To-day Communism has become a bogey all over Europe and America. Perhaps it was the same to Nöldeke, who gleefully writes: “It was bad for Islam but good for the world that this military *communist constitution* did not last long.” One of the causes of its not lasting long as given by Professor Nöldeke was that “the principle also that the converts of foreign nativity must be placed on a level with the Arabs was not yet capable of being fully carried out.” Nöldeke suffers from the common European mania that Islam was militarist. Mania is only a disease. This is not the place to try to cure it, therefore I will not deal with it here. Suffice it to say that Islam means “Peace” and declares “Peace is the word of the Merciful ‘Rabb’ (Cherisher)” (“Salāmun qaulun mi ’r-Rabbi ’r-Rahīm). After a lapse of thirteen centuries Communism is receiving a new trial. In Russia a Communist constitution has been framed. Also it is going on a wrong track. Just as there was a good deal of difference between Muhammad’s method of establishing Socialism and modern propagation of Socialism, so there is a vast difference not only in the methods used to spread Communism, but also in certain ideals of modern Communism and the Islamic Communism.

Muhammad’s Socialism was achieved by elevating the characters of individuals—of whatever race, colour, country they may have been, whatever grade of society they may have belonged to before Islam—to *one* level so as to make him or her a fit unit of a Socialistic State. The modern Socialists, on the other hand, put the cart before the horse. They want

to found a Socialistic State before improving the characters of the individuals who form the State.

In the same way, while Muhammad abolished class wars, while Muhammad abolished the dictatorship of individuals or groups of individuals, while Muhammad inculcated the fullest possible Liberty, Fraternity, Equality in all the peoples of the world to make them one community and one nation in order to obtain universal harmony and good will, Russian Communists seek to establish the dictatorship of one class which they call Proletariat. Says Joseph Stalin, the present-day Dictator of Russia, in his book *Leninism*, on page 80:

"What then is Leninism? Leninism is the Marxism of the epoch of Imperialism and of the Proletarian revolution. To be more precise, Leninism is the theory and the tactics of the Proletarian revolution in general, and the theory and tactics of the Dictatorship of the Proletariat in particular."

This Dictatorship was to be established as every Dictatorship can only be established: through fire and sword, by "iron discipline," by a merciless extermination of the *bourgeoisie*, by a blood-stained revolution all the world over.

Lenin himself wrote in the *Right-wing Communism*:

"He who weakens, no matter how little, the iron discipline of the party of the Proletariat helps the *bourgeoisie* against the Proletariat." Lenin's successor cannot stand any weakening on the part of his own colleagues. Instead of trying to do away with the differences between the Proletariat and the Patrician and making them one, instead of uniting all the peoples as one nation, the modern Communists had to adopt means to crush the *bourgeoisie* and to form parties with "iron discipline." It is a pity that these modern Communists do not ponder over the question: What is the guarantee that the "Dictatorship of the Proletariat" will not prove a greater curse for humanity at large, for the State in particular, than the Despotism or the Dictatorship of the Patrician? Furthermore, what is the guarantee that the Proletariat himself will not become *bourgeoisie* when he obtains the much-cherished Dictatorship by means of force? The great Proletarian Lenin

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himself in his life, and his successor after him, became one of the worst dictators or despots known to the world. The head of the so-called "people's party" or of the Proletariat in Turkey is the same to-day. Like Mussolini, the word of these Proletarian dictators is law. Their every whim has to be carried out at the point of the bayonet, not by love or common consent of the people. Lenin's first idea was to establish the Dictatorship of the "Workers" alone. But he found that he could not do without the assistance of the peasants. So he had to seek their help. Poor peasants! They were ignorant enough, and they had been so mercilessly tyrannized over by the Russian dukes as to allow themselves to become a tool to establish the Dictatorship of the Workers. In Russia, anyway, the Dictatorship of the Proletariat or the "Workers" does *not* mean the Dictatorship of the majority even. Peasants and agriculturists far outnumber industrial "Workers" not only in Russia but in most of the countries of the world. So just as Imperialism or Oligarchy means the Dictatorship of the minority, the Dictatorship of the Workers means the same. The Prophet Muhammad could not tolerate any Dictatorship, not even of the majority, much less of the minority. He was for creating harmony and brotherhood between class and class, between man and man all over the world. Muhammad wanted to bring the whole of humanity on one common platform as one class, one people, and one nation without any disturbing distinctions at all, with the same ideals, loving each other as brothers and co-sharers in *all the good things* of the world and helping each other in difficulties or calamities.

8. MUHAMMAD IS THE IMMORTAL GUIDE

Fortunately, Muhammad's guidance is as available to-day as it was thirteen centuries ago. It is a pity no doubt that, like the people of other religions and followers of other Reformers, his followers have also gone astray in several respects and Islam has lost some of its pristine purity. The Muslim peoples have therefore themselves degenerated. In these circumstances one who would like to take direct lessons from

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the Holy Prophet Muhammad will have to do a little research work oneself instead of imitating thoughtlessly those who profess to be the followers of that marvellous Reformer. Fortunately researches in the life of the Prophet and the Book are easy to do. The guide-book Muhammad left is intact, and that reflects the character and genius of this great Teacher. The Qur-án, after thirteen centuries, is word for word the same as it came out of the mouth of the Prophet himself. The source thus remains pure. Everybody with a little trouble can go right to the source. Muhammad, by his most sublime and spotless character, endeared himself to the people of his age to this extent, that each one of them began to love him as dearly as no person had been loved before or has been loved after him. Every act, every word of Muhammad found a record first on the tablets of the heart of hundreds of people and afterwards thousands upon thousands of people learnt those records which were committed to writing. The result is that I know more of the habits and sayings and doings of my Prophet than of my own father or mother. The very inmost thoughts of Muhammad as expressed by his transparent face or physical motions have been recorded. Through these records Muhammad lives to-day as the most perfect man, as he lives as the final messenger of God through the undying and unalterable Qur-án—the Last Testament, the perfect and complete Gospel. The saintly piety of his immediate followers, the love and reverence they bore for him or for his expressed commands, and the Prophet's own strict injunctions that not a single false report should be made as to his words or deeds, have left very little doubt of those records being absolutely correct to a large extent. They were repeatedly and with great labour and minutest scrutiny examined in after years, and those that were not found to be absolutely exact were discarded altogether.

But while studying Muhammad's life as a man it must never be lost sight of that even such private acts and doings and conversations of that Unique and Illustrious man, to which not even his closest friends had any right, much less the public at large, have been made accessible to us by those

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who were devoted to him as no son could be devoted to his father, as no wife could have cherished her husband, and as no mother could have been fond of her children. Their love for Muhammad was supreme, true, perfect, unprecedented, and unapproachable. It prompted them to record in a minute detail every one of his sayings and all his doings, no matter how so private or personal. Muhammad's very nature inspires with love even to-day all those who come to know of him correctly, as it did his contemporary men and women.

Even European Christian scholars who have studied the life of Muhammad critically and with an unprejudiced mind have come, like Poole, to the conclusion that one cannot but admire him and love him. Poole writes:

“ There is something so tender and womanly, and withal so heroic, about the man [Muhammad] that one is in peril of finding the judgment unconsciously blinded by the feeling of reverence and wellnigh love that such a nature inspires. He who, standing alone, braved for years the hatred of his people is the same who was never the first to withdraw his hand from another's clasp; the beloved of children, who never passed a group of little ones without a smile from his wonderful eyes and a kind word for them sounding all the kinder in that sweet-toned voice. The frank friendship, the noble generosity, the dauntless courage of the man all tend to melt criticism into admiration. He was an enthusiast in that noble sense when enthusiasm becomes the salt of the earth, the one thing that keeps men from rotting whilst they live.”

Compare, by the way, this captivating, love-inspiring, soul-elevating nature of Muhammad to that of Christ as depicted in the Bible. While Muhammad inspires with love, even centuries and centuries after him, non-Muslims like Poole, Christ is said to have failed to inspire with love or fidelity even his closest and nearest disciples, some of whom went to the extent of betraying him and even cursing him.

(To be continued)

THE MOSQUE AT WOKING A MINIA- TURE OF MECCA IN THE DAYS OF THE PILGRIMAGE

By KĀZĪ 'ABDU 'L-HAQQ

"Most surely the first house appointed for men is the one at Bekka, blessed and a guidance for the nations."—Holy Qur-án, iii. 95.

It was in 1916 that Khwaja Kamal-ud-Din, the founder of the Woking Muslim Mission, gave us an extremely interesting account of his first visit to the Mosque at Woking. He told the story to certain of his friends who went to pay their respects to him on the occasion of his visit to Lucknow. He said that when he opened the locked-up House of God in November 1912 he found the floor chock-full of straw and other rubbish, the accumulations of the many years during which its doors had remained closed. Then he perceived an old copy of the Qur-án placed on a carved wooden receptacle—*Rihal*—lying in a corner, and opening the Holy Book at random he found the following words that met his eyes in the first line of the page: "Most surely the first house appointed for men is the one at Bekka, blessed and a guidance for the nations" (Qur-án, iii. 95). The word *Bekka*, the alternative name of Mecca, in ancient times literally means a place where people gather together in multitudes. It seemed to him a prophetic name, and so it has proved.

These words touched the Khwaja's heart and he fell on the bare cold floor of the Mosque, prostrating himself before the Lord with tears in his eyes. He wept like a child and the following prayer was on his lips, if my memory does not fail me:

"O Creator of Nations and All-powerful God, Thou madest Mecca the holiest place in the East, and didst bring nations in multitudes to that city. Make this Mosque, I pray Thee, in like manner the Mecca in the West." The words welled up from a true heart. They were heard by the Lord: and the answer was not long in coming.

The Khwaja was formerly a successful lawyer, and had relinquished a lucrative practice in response to a call from

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within. He journeyed to England and there gave tireless service to the Cause; he kept no count of day or night; he denied himself every pleasure and relaxation and in the onset became seriously ill, but medical advice fell on deaf ears when his doctors urged him to take a few months' rest. He had without doubt achieved a unique success, such as honesty and integrity, accompanied by diligence and the infinite taking of pains, most properly deserve; but every moment of success tightened up the harness of labour. Single-handed he worked on, till he lay on what seemed likely to prove his death-bed. Various diseases have assailed him one after the other during the last three years, some of them mortal, such as pthisis, chronic diabetes, and heart trouble. Like a willing martyr he prepared to meet his death, as he saw the seed sown by him in a barren land growing into a fruitful tree. His prayer to the Almighty that he might see the Mosque at Woking a Mecca in the West had been heard.

His illness caused great anxiety all over the country, but the gracious Lord has spared his precious life to us.

Eid-ul-Azha at the Woking Mosque presents a spectacle that can be matched only in Mecca itself. Almost all Muslim nations in the world are represented in the gardens of the Mosque, prostrating themselves before their God and magnifying the Most High, even as they magnify Him at Mecca on this sacred occasion. Woking is the only town in the world which becomes on such days a replica in miniature of the Ancient House of God in Arabia.

The Khwaja gave us also another interesting account of the day. Some time in 1913, when he went to Woking in order to take charge of the Mosque and the Sir Salar Jung memorial house with their appurtenances. He reached Woking in the forenoon. The time for the noon-prayer came, and accompanied by the late Shaikh Noor Ahmed, his saintly companion who was to act as Muezzin—that is to say, one who calls to prayer—proceeded to the Mosque precincts. We find in the Tradition that the first Azan—call to prayer—in the days of the Holy Prophet was given at the same hour. A touching scene occurred when Mr. Noor Ahmed came to that portion of the Azan which

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runs: "Hasten to the prayer and hasten to success"; his voice broke with emotion, and he wept. The Khwaja was the only observer of the solemn scene and the only worshipper then present to respond to the call. Afterwards, when the late Shaikh was asked the cause of his emotion, he replied that the Azan of Bilal—the Muezzin in the days of the Holy Prophet—brought nations to Mecca; but how utterly unable he was to have worthily replaced him—Bilal—a passing thought that brought tears to his eyes.

"Be happy, O blessed soul in heaven, thy voice has been heard and the Woking Mosque draws to itself at the times of Eid representatives of every Muslim nation."

Thus I address the spirit of the late Shaikh who is no more with us in this world. I cannot conclude without expressing a Muslim's gratitude to the royal family of Bhopal, seeing that the Mosque itself is a gift from that illustrious house to the Muslim world. The late Doctor Leitner, who built the Mosque with the Bhopal money, published a letter in the early 'nineties in the London Press in which he maintained that the Mosque was intended only for a few selected persons and could in no case be regarded as a centre of Muslim activities in England, far less as the headquarters for a campaign for the conversion of English people to Islam. But coming events were to give his words the lie. The Mosque is not only the centre of Muslim religious activity in the British Isles but the seat of the Islamic Mission that has witnessed hundreds of conversions to Islam. I pray for the soul of the late Begum Sahiba. It is gratifying to note that H.H. the Nawab-mother of the present ruler of Bhopal, promised the Khwaja a considerable sum for enlarging the Mosque and on her last visit to England laid the foundation-stone of the contemplated extension. I hope that Muslims will soon celebrate the coming Eids within the four walls of the new building, as it will be far too cold to remain out in the open.

READ

Islam's Attitude Towards Women and Orphans
By C. A. SOORMA, LL.M. (Lond.), with an Introduction by
Lord Headley. pp. 107. Price 1/10 post free.

SUPERNATURALISM OF AL-QUR-ĀN

SUPERNATURALISM OF AL-QUR-ĀN

VI

THE QUR-ĀN AND SOME POLITICAL PROPHECIES

By SYED MAQBOOL AHMAD, B.A.

IN a previous article (*vide Islamic Review*, March, 1929) I selected three prophecies concerning Islam, Christianity, and Judaism from the Qur-ān and showed how they have been true in all ages as well as in our own times. I will take up the same theme again in this article, showing how the Qur-ān foresaw the future state of Islam after the Prophet had ceased to deliver the Divine Message. I shall not, however, refer to that famous prophecy of Al-Qur-ān given in the opening verses of the chapter "Ar-Rūm" (The Romans), which is too well known to need further repetition. Even this one prophecy is enough to open the eyes of all disbelievers in every age, and certainly it did influence the Emperor Heraclius to accord the Prophet's mission to his Court the extraordinary reception which has been so vividly described by Al-Bukhārī, a remarkably authentic record of the Prophet's life as told by his companions. In this article I will confine myself to such political prophecies about the events in the Caliphate as are not generally noticed by even the most constant readers of Al-Qur-ān.

In order to appreciate these prophecies we must briefly mention the chief events of Islamic history that took place after the death of the Prophet and which are hinted at in the prophecies.

As soon as Abū Bekr succeeded to the Caliphate general apostasy of the Arabs broke out, the desert Arabs refusing to pay alms. Abū Bekr had to wage war against them. At one time Medina itself was threatened by the insurgents, but the perseverance of Abū Bekr and his fellow-Muslims won the day in the end and quelled the Arab revolt. Soon after this the armies of Islam invaded and conquered the countries of the Greeks and the Persians in an almost miraculous manner.

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There was no comparison between the well-organized forces of the Greeks and the Persians and the half-starved, naked Arabs of the desert who had become masters of Western Asia within less than a decade. At the close of the Caliphate of 'Ali there had ensued a civil war between the two factions, one siding with 'Ali and the other with Mo'āwiyāh. Then finally the Mongols broke into the Caliphate of Abbasides and put an end to the whole political edifice of Islam erected by the Arabs. This blow awakened the Muslims to a new conception of Islam, for they had forgotten that Islam, unlike Judaism, is not synonymous with the political state of the Chosen Arabs. From now on Islam, which is a proselytizing religion, spread among the Mongols and the distant parts of China, Africa, and the Pacific Isles.

Now if the Qur-ān were to clearly refer to these political events it must indeed be regarded as very strange, unless we were to try to explain them as Gibbon has explained the prophetic utterances of the Jews by saying that they were incorporated in Holy Writ after the events had taken place. Fortunately for the Qur-ān such a proposition has been discredited by even its bitterest enemies, and Sir William Muir has to agree with Von Hammer that he believes the Qur-ān is as much the word of Muhammad as Muslims believe it to be the word of God.

To turn now to the prophecies.

The Apostacy of the Arabs and their final subjugation by Men loved of God.

“O you who believe! whoever from among you turns back from his religion, then Allah will bring a people, He shall love them and they shall love Him, lowly before the believers, mighty against the unbelievers, they shall strive hard in Allah's way and shall not fear the censure of any censurer; this is Allah's grace, He gives it to whom He pleases, and Allah is Ample-giving, Knowing” (v. 54).

This prophecy settles at the same time the controversy between the Shias and the Sunnis as to whether Abū Bekr and his companions were righteous in the sight of God. Who can

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dare say, provided he believes in the Qur-ān, that Abū Bekr, his immediate successors, and his companions were not of the Rashidūn? The Qur-ānic prophecy goes still farther, for it anticipates the controversy of the Shias and the Sunnis and gives a verdict in favour of one. There can be no two opinions on the matter that the only widespread apostacy that occurred in the nations of Islam was in the early days of the Caliphate.

Nations and Lands beyond Arabia shall be subjugated to Islam.

1. "And He made you heirs to their land and their dwellings and their property, and (to) a land which you have not yet trodden, and Allah has power over all things" (xxxiii. 27).

2. "Say to those of the dwellers of the desert who were left behind: You shall soon be invited (to fight) against a people possessing mighty prowess; and you will fight against them until they submit; and if you obey, Allah will grant you a good reward; and if you turn back as you turned back before, He will chastise you with a painful chastisement" (xlviii. 16).

3. "Allah promised you many acquisitions which you will take, then He hastened on this one for you and held back the hands of men from you, and that it may be a sign for the believers and that He may guide you on a right path, and others which you have not yet been able to achieve, Allah has surely encompassed them, and Allah has power over all things" (xlviii. 20-21).

Muslims warned of the Internicine War between Mo'āwiyāh and 'Alī, and advised how to act then.

"And if two parties of believers quarrel, make peace between them; but if one of them acts wrongfully towards the other, fight that which acts wrongfully until it returns to Allah's command; and if it returns, make peace between them with justice and act equitably." "The believers are but brethren, therefore make peace between your brethren and be careful of (your duty to) Allah that mercy may be had on you" (xlix. 9, 10).

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Islam shall Prevail over all other Religions.

“ He it is who sent His Apostle with the guidance and the true religion, that He may make it prevail over all religions ” (ix. 33).

The dynamic forces in the propagation without any organization has remained a wonder throughout the ages, and it is safe to remark that one day Islam shall abolish all other religions of the world. It may be noted that wherever Islam has gone it has spread by a mass conversion and has attained political importance among such nations in a very short time. Even in China, Russia, and India, where Islam is shorn of its political power, the Muslims form the main military nucleus of the country and none dare treat them like Jews. Is it not in itself a miracle? But the prophecy is not yet complete. Another sign of its prevailing over other religions is that it is only in Islam that five times a day its tenets are proclaimed from every high place wherever the Muslims are found.

Great Britain might become Muslim if she remains in possession of the Holy Land, otherwise it will be restored to Muslims.

“ And We have written in the Psalms of David that the righteous of our servants shall be in the inheritance of the Land (Holy Land) ” (xxi. 105).

“ Alardh ” has always been understood as “ the holy land ” just as “ Al Kitāb ” means “ holy Book,” “ Bible ” being the synonym of “ Al Kitāb.” (*Vide Kashshāf* and Shāh Waliullah in his book *Izālatu 'l-Khifa an Khilāfatu 'l-Khulafa.*)

I referred to Gog and Magog in my previous article (see *Islamic Review*, February, 1930). If the Russians are supposed to be the direct descendants of Gog and Magog, their scheme of a world-wide revolution and the overthrow of all the established religions make them much more entitled to the application of the prophecy about Gog and Magog who are called Godless people.

It will not be amiss in this connection to recall a very famous prophecy of the New Testament which has always puzzled the Christian on account of its non-fulfilment. I have

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in my possession an Arabic New Testament. I shall therefore quote the exact words given in the Arabic version of Matthew, xviii. 26. It runs thus:

“ Al Haqq aqūlo lakum inna mina 'l-Qiyām hāhuna Qau-man la yazūqūna 'l-Maut hatta yara 'bna 'l-Insān ātiyan fi malukūtihi” (“ Verily I say to you, people who are standing here shall not taste death until they have seen the son of man coming in his glory”).

The legend of “ the wandering Jews ” was invented simply to prove the truth of this prophecy, but this legend could not help much because the prophecy does not refer to one single Jew but a number of hearers. The advent of Jesus in all his glory is an event which is still awaited with great expectancy, and certainly none of the hearers of Jesus is now alive to see it. Therefore I would rather say that the reporter misunderstood Jesus Christ, and it is only the Qur-án that can help us to find out what was really spoken. It is this:

“ Wa in min ahli 'l-Kitābi illā layu'minanna bihi qabla mautihī wa yauma 'l-Qiyamati yakun 'alaihim shahida ” (“ And there shall be none of the People of the book who will not believe in this before he dies, and (Jesus) shall be a witness against them on the day of judgment”).

The Jews claimed that they had crucified Jesus Christ. The Qur-án refuted their claims and pointed out that they were only deceived, that Jesus had not died on the cross, but that he died a natural death. The prophecy says that this theory shall invariably be accepted as true by every Jew before he dies. Which means to say that the Jews of Arabia who were mocking the Prophet would become Muslims before natural death overtook them. A second explanation of this prophecy which most of the commentators have adopted is that every Jew begins to realize the truth of Islamic claims as soon as he sees the angel of death. Yet a third explanation which will conform to the New Testament may be found in the advent of Jesus Christ, who, as one of the Traditions reported by Abu Huraira says, will visit the world to strengthen the

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cause of Islam, will himself die a Muslim, and will be buried near the Prophet's tomb at Medina. In the light of this the prophecy of the New Testament, corrected according to the Qur-án, will be: "Verily I say to you, the generation of my hearers will not be extinct until they believe in the truth before the son of man comes in all his glory."

SAYS THE HOLY PROPHET MUHAMMAD

None but the noble shows regard and generosity to women, and none but the ignoble disrespects them.

None is better in talk than he who prays to Allah, and does good deeds and says, "I am one of those who submit."

Every one of you is like unto a shepherd, and every shepherd shall be asked about his flock.

A Muslim who does not take great pains for the management of the affairs of the Muslims is not one of them.

"Who do you imagine to be strong or powerful?" asked the Prophet. "He who throws people down?" replied his disciples. "No," said the Prophet, "it is he who controls himself when angry."

Two defects cannot be found to exist simultaneously in a true believer: avarice and evil disposition.

Whosoever amongst you is able to benefit his brother, must do it.

Feed the hungry, visit the sick and free the captives.

Verily it is better that the leader should err on the side of forgiveness rather than that he should err in punishing.

Do not eulogize me as the Christians eulogize the son of Mary; for verily I am a servant of God and His apostle.

Eat and give alms and clothe yourselves without being extravagant or vain.

The most perfect of the faithful is he who is the best among them in manners, and the best of them is he who is most well behaved to his women-folk.

AN OPEN LETTER TO DR. S. M. ZWEMER

A man must salute his wife and children on entering his house.

Whoso shall throw himself from the top of a hill and kill himself shall be in the fire of hell, and whoso shall take poison and kill himself shall be in the fire of hell, and whoso shall kill himself with iron shall be in the fire of hell.

AN OPEN LETTER TO DR. S. M. ZWEMER

THE EDITOR OF THE MOSLEM WORLD, NEW YORK

NAMAZIE ESTATE, SINGAPORE.

April 16, 1930.

DEAR DR. ZWEMER,

My son, who sent you a copy of my translation of the Holy Qur-án from Woking and who asked you to send us the January number of the *Moslem World*, and myself are obliged to you for your favour.

We have both studied your publication with great care, and I hope that this letter may prove to be of interest to Muslims and Christians alike.

You, dear doctor, and your fellow-missionaries are in my opinion acting towards Islam as Joseph's brothers acted towards him. The strategem of Joseph's brothers was the means of the realization of Joseph's dream and of his greatness. Similarly you and your brother missionaries are indirectly serving the cause of Islam: "And God prevails in His command but most men know it not" (Holy Qur-án, 12. 21). I will show you how, by going through your own publication and by pointing out its admissions in favour of Islam.

Accidently, your publication enables me to expose your fallacies, and this strengthens the cause of Islam as few things can do.

The maps of the world showing Muslim countries, their population, drainage, and various other details which form the frontispiece of this issue are of great value to us as they show at one glance that the Muslim world is a solid compact mass

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spreading north, south, east, and west of our holy city Mecca. You are unwittingly doing a service to the cause of Islam and showing all humanity how well our Holy Prophet's mission has succeeded. Islam sunders the globe into two, dividing the "irreligious Europeans" (the words are used by your own correspondents, see p. 83) from our neighbours the Chinese. The population of Muslims in China is shown by you as 20 millions, but it is at least 40 millions. I speak on this subject with authority, as I have lived in China, studied Chinese language and literature, and met hundreds of Chinese Muslims. However, that is a small detail. The fact remains that from Gibraltar to Peking we Muslims are a wall representing the Unity of God against the Trinity of the West and the multiplicity of the East. We are truly the Middle Community.

"And in this way, We have made you a just [lit. Middle] people

That you may be witnesses over mankind,

And that the messenger (Muhammad) may be a witness over you" (2. 143).

The *Moslem World* is a witness to the fact, and you and Mr. Isaiah Bowman are its unpaid missionaries.

"And in this way have We revealed to thee this Arabic Qur-ân that thou mayest warn (the people of) the mother city [Mecca] and all those round it" (42. 7). It is a strange fact that even a Christian publication of the type of yours should go under the name of the *Moslem World*. It may be that the future maps of the world would show the continents of Europe and America under the influence of Islam as they do now the continents of Asia and Africa, and that God will spread the knowledge of Islam through the agency of its professed opponents. It has happened before and seems likely to happen again. Those who persecuted Muhammad (Peace be on him!) at first, were his supporters later on, and their children and grandchildren were the preachers of the Holy Qur-ân in foreign lands. Your children and grandchildren may do the same in Europe and America, especially when they come to know what you preached under the name of religion

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and Christianity. The fact that Christian missionaries have for decades been deluding the world about the Turks is proved by your own writers: "There is one aspect of the situation, however, which should not be neglected. For almost a century American public opinion concerning the Near East was formed by the missionaries. If American opinion has been uninformed, misinformed, and prejudiced, the missionaries are largely to blame" (p. 71 of the issue under discussion, the quotation being from an article by Mr. Edward Meade Earle, Associate Professor of History at Columbia University).

Dr. Bowman is misinforming the world as his brother missionaries have done before when he says:

"For Mohammedanism does not concern itself merely with religion, but takes as one of its cardinal principles war against the non-Moslem world and the extension of Moslem authority" (*vide* p. 1 of January number, 1930).

Now the cardinal principles of Islam are: (1) Belief in one God, His angels, His books, and His messengers without distinction:

"Each one believes in

God,

And His messenger-spirits,

And His books,

And His messengers:

'We split not between any one of His messengers.'

And they say, 'We hear and we obey' " (Qur-án, 2. 285).

This is the first cardinal principle of Islam. As to practice, there are four others, namely:

- (2) Five daily prayers, including the Friday prayer.
- (3) Payment of the stated alms.
- (4) Fasting at daytime during the month of Ramadan.
- (5) Performance of the pilgrimage to Mecca once in one's lifetime if one has the means to do so.

These five principles, so well known to all writers on Islam,

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are called the Five Pillars of the Faith. Where does Dr. Isaiah Bowman find "war against non-Moslem world" in these? The laws of war are well known and repeatedly described in the Holy Qur-án:

" And fight in the way of GOD,
Those who fight you;
But exceed not the limit:
For GOD loves not those who exceed the limit.
And kill them where you find them,
And turn them out from whence they have turned you out,
For persecution in faith is worse than war.
And war not with them near the sacred mosque,
Unless they war with you therein;
But if they fight you,
Then fight them.
Such is the reward of the disbelievers.
But if they desist,
Then surely God is Forgiving, Merciful.
And fight them until there be no persecution,
And the judgment be GOD's.
But if they desist,
Then let there be no hostilities
Save against the unjust " (2. 190-193).

From this you would see that your correspondent is not right in what he says. The war prescribed here is purely a defensive and an equitable war.

" Permission (to fight) is given to those against whom war has been declared,
Because they have been wronged " (22. 39).

Your contributors would, perhaps, like to see the Muslims annihilated, but as long as God wishes otherwise you are bound to be disappointed. It is quite true, however, that a Muslim sacrifices his life in God's way and considers it one of the greatest of God's blessings. There is no doubt about that. If you quarrel with that, then your easy ways be with you

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and our martyrdom be ours. "To us our deeds and to you your deeds." But please stick to the truth. The fact is that Dr. Bowman, like most other Christian missionaries, would like to see Muslims kept under European guns, and this is what he says (*vide* p. 4):

"I have advocated a policy of marginal control because such control can be exercised at those points where railways, battleships, and the machinery of power can be most economically brought into play." Exactly. The cat is out of the bag. It is not Muslims fighting the Christians, but the Christians exercising control by means of "railways, battleships, and the machinery of power."

I now pass on to the article on "Islam in Central Asia," by Mr. G. W. Hunter. He says (p. 20): "They [Muslims] had their own kinds, and their own laws. So that during all these centuries Islam had opportunity to show the world what it could do for the tribes of Central Asia." His answer to his own question is in the negative and worse, but fortunately for us and unfortunately for Mr. G. W. Hunter the positive answer is contained in the next article on "The Story of the Early Turks," by Lee Vrooman (pp. 24-36). I must quote at length (pp. 33 and 34) to convince you what only one dynasty of Turks (the Seljuk Turks) did for themselves and the world. This is what your correspondent, Lee Vrooman, says: "The size of this Turkish Empire compared favourably with the Roman Empire at its height. However, the great period of the Seljuks is under Melik Shah, successor of Alp Arsalan. Aided by his famous grand vizier, Nizam ul-Mulk, the Seljuks developed the wealth and life of a great empire. This reign is one of the most brilliant in the whole history of Islam. Schools, universities, hospitals, *caravan serais*, mosques, roads, and cities were built. It was a great constructive period. Important centres of learning grew up, not in one place but in many. Great men of literature, science, or religion were patronized. Persian became the language of literature, Arabic of science and religion, and continued so down to recent times in Turkey. Omar Khayyám wrote his verses in Persian under this Turkish kingdom. Al-Ghazali, generally conceded by

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Western scholars to be the greatest man Islam has produced, laboured also in this period and wrote his many philosophical and ethical works in Arabic. Gelal-ud-din Rumi, the St. Francis of Islam, a Turk, founded his dervish order and wrote his great poem of epic length on morals under the Anatolian Seljuks. Finally, Ibn Sina, the Avicenna of the Middle Ages, the great philosopher and doctor, propounded his liberal religious ideas, which alarmed the orthodox of Islam, and his medical ideas, which became the standard of Christendom. His works on medicine were the standard texts in European universities for nearly two centuries. It was a great polyglot empire, held together by Turkish horsemen, but representing many races and cultures. It left many masterpieces of Turkish architecture; it left also many pieces of Persian poetry. From the invigorating influence of this period Islam gained new strength, which made it possible for it to withstand and drive back the Crusaders. During the eleventh century, civilization flourished under Turkish overlordship more than in any other part of the Western world. This civilization contributed much to Europe, both through contacts established by the Crusaders and also via Spain. The Seljuk period was one of the formative periods of history."

This, then, is a bare sketch of what Muslims (one dynasty only) did for Central Asia and for the world. We are entitled to ask: What did Christianity do for Europe during its first thousand years? The progress that has been made during the past five hundred years is due directly to the teachings of Muslims. But for the introduction of paper, gunpowder, and mariner's compass, European civilization might have stood where it was in the fifteenth century. All these three discoveries were introduced by Muslims into Europe (see article, "Civilization," *Encyclopædia Britannica*, 9th Edition). We may further ask as to what Christianity has done even after nineteen centuries of its rule in Europe with regard to improving the morals of the people who profess it. I will not attempt an answer, but let the Archbishop of Canterbury speak for me. I copy the following from the *Singapore Free Press*, Wednesday, April 16, 1930, p. 12:

AN OPEN LETTER TO DR. S. M. ZWEMER

GRAVE MORAL PROBLEM

ARCHBISHOP OF CANTERBURY WARNS YOUTH

LONDON, *April 5th.*

"Multitudes of our young people of both sexes who are supposed to be perfectly respectable are indulging, sometimes habitually, in a manner which would have shamed men's consciences in the past and would have brought most disastrous consequences to girls," declared the Archbishop of Canterbury, speaking on rescue work at the Mansion House. He deplored "the new insidious poison" in the relationship of the sexes as a result of modern devices and discoveries whereby over-indulgence is possible without shameful consequences.

"Truth has come and falsehood has disappeared. Surely falsehood is bound to disappear" (Qur-án 17.81). It pains me to point out the existing moral chaos of Europe and America, but one is forced to do so as the Archbishop of Canterbury himself is obliged to warn people. I have lived in London, Paris, New York, Chicago, San Francisco, Los Angeles, and other towns of Europe and America, and the moral condition of the people there, in spite of modern civilization—or rather on account of it—is most deplorable. Russia, which was once the stronghold of Christian Orthodoxy, is now openly atheist. Germany has just paid the price of its ambitions. France and Italy have their houses of fame, or ill-fame, as you like to call them. There are night-clubs all over Europe, and Christianity is helpless against drunkenness, gambling, adultery, bootlegging, and a thousand other evils. The missionary has failed in the land of his own birth, but goes on trying to impose his creed on innocent people; and drunkenness, adultery, and gambling increase wherever the Christian powers get control and wherever "their railways, battleships, and machinery of power" are able to enforce their will. The flag follows the Bible and drunkenness follows both. May Allah protect all humanity from the curses of drink, gambling, and modern devices and discoveries alluded to by the Archbishop of Canterbury in his speech at the Mansion House. Salvation can only come when people embrace Islam and reverence God as He deserves to

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be revered. But Christian missionaries are so prejudiced against Islam that we have one Mr. E. J. Jenkinson of Byculla, Bombay, saying (p. 55): "In concluding this brief sketch of the history of anti-Christ in Moslem tradition we may note that while the Moslems have in a sense adopted him into their religion and theology, not a few Christian divines have identified the gentleman in question with either the Prophet himself or with Islam in general, and can we say that they were entirely mistaken?"

Suggestions like these are entirely disgraceful in the eyes of all just people. If Mr. E. J. Jenkinson really believes in what he says, let him come out with his sword or dagger of argument, whatever he has. But he has none.

Muhammad (Peace of God ever be on him!) came to confirm Jesus son of Mary (Peace of God ever be on him!); and his professed followers are calling the confirmer an anti-Christ. Who is the anti-Christ? The man who confirms or the man who disobeys Jesus? Are the followers of Christianity carrying out the commandments of God even as they understand them? Are they true to their own Bible? Your correspondent, Mr. Will. H. Duff from Rangoon, Burma, in the article "Islam in Burma" (pp. 72-74), supplies an answer. Speaking of the Muslims of Burmah he says (p. 74): "Their religion is a virile one, and in their faithful performance of such duties as the Qur-án lays upon them these Moslem people can teach us some lessons which we need to learn."

"And peace be upon him who follows the Guidance."

Yours very sincerely,

HAFIZ GHULAM SARWAR.

(*Translator of the Holy Qur-dn.*)

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THE PROPHET OF ARABIA AS SPOKEN OF IN THE BIBLE

"THE BURDEN UPON ARABIA"—ISAIAH xxi. 13.

DEAR SIR,

The present barren period of classical scholarship, together with the increasing paucity of our knowledge of ancient languages, has crippled modern taste in its efforts to appreciate any such attempts as I intend to make in that direction. Your pages have produced a series of most able articles from the pen of the Rev. Professor 'Abdu 'l-Ahad Dāwūd, but I wonder if there are many, even among the hierarchy of the Christian Church, who could follow the erudite exposition of the learned Professor. All the more do I wonder when he seeks to carry his readers into a labyrinth of languages, dead and done with thousands of years ago. What about Aramaic, when very few even among the Clergy are able to understand the Vulgate and the original Greek version of the New Testament? More especially when our researches are based simply upon Greek and Latin etymology! Whatever may be the value of such dissertations in the enemy's eye we, nowadays, are absolutely incapable of appreciating them from the angle of erudition; for the oracular ambiguity attached to the prophetic utterances to which I allude makes them elastic enough to cover any case. The "least" in the prophecy of St. John the Baptist may not be the son of Mary, though he was looked upon as such contemptuously by his own tribe. The Holy Carpenter came from humble parentage. He was hooted down, mocked and discredited; he was belittled and made to appear the "least" in the public estimation by the Scribes and Pharisees. The excess of zeal displayed by his followers in the second and third centuries A.D., which was ever prone to jump at anything in the form of a prophecy in the Bible, would naturally induce them to believe that their Lord was the person alluded to by the Baptist.

However, there is another difficulty in the way. How can a person rely on the testimony of a book admittedly filled up with folk-lore? The genuineness of the Bible has universally

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been questioned. Without going into the question of its genuineness, we may at least say that we cannot depend on its statements concerning Jesus and his miracles. Some even go so far as to assert that his existence as an historical person is questionable, and that on the authority of the Gospels it would be dangerous to arrive at any apparently safe conclusion in this matter. A Christian of the Fundamentalist type cannot well say anything against my statement of the case. If "stray sentences" and detached words in the Old Testament can be singled out by synoptic writers as applicable to Jesus, the comments of the learned writer of these erudite and absorbing articles in the *Islamic Review* must command every respect and appreciation even from the Clergy. I write in the same strain, but I have tried to base my arguments on portions of the Bible which hardly allow of any linguistic dispute. I would not go to Latin, Greek, or Aramaic, for that would be useless: I just give the following quotation in the very words of the Revised Version as published by the British and Foreign Bible Society.

We read the following words in the Book of Deuteronomy, chapter xviii. verse 18: "I will raise them up a prophet from among their brethren, like unto thee; and I will put my words in his mouth." If these words do not apply to Muhammad, they still remain unfulfilled. Jesus himself never claimed to be the Prophet alluded to. Even his disciples were of the same opinion: they looked to the second coming of Jesus for the fulfilment of the prophecy.¹ So far it is undisputed that the first coming of Jesus was not the advent of the "prophet like unto thee," and his second advent can hardly fulfil the words. Jesus, as is believed by his Church, will appear as a Judge and not as a law-giver; but the promised one has to come with a "fiery law" in "his right hand."

In ascertaining the personality of the promised prophet

¹ "21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began. 22 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you." (Acts iii.)

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the other prophecy of Moses is, however, very helpful where it speaks of the shining forth of God from Paran, the Mecca mountain. The words in the Book of Deuteronomy, chapter xxxiii. verse 2, run as follows: "The Lord came from Sinai, and rose up from Seir unto them; he shined forth *from mount Paran*, and he came with *ten thousands of saints*; from his right hand went a fiery law for them."

In these words the Lord has been compared with the sun. He comes from Sinai, he rises from Seir, but he shines in his full glory from Paran, where he had to appear with ten thousands of saints with a fiery law in his right hand. None of the Israelites, including Jesus, had anything to do with Paran. Hagar, with her son Ishmael, wandered in the wilderness of Beersheba, who afterwards dwelt in the wilderness of Paran (Gen. xxi. 21). He married an Egyptian woman, and through his firstborn, Kedar, gave descent to the Arabs who from that time till now are the dwellers of the wilderness of Paran. And if Muhammad admittedly on all hands traces his descent to Ishmael through Kedar and he appeared as a prophet in the wilderness of Paran and re-entered Mecca with ten thousand saints and gave a fiery law to his people, is not the prophecy above-mentioned fulfilled to its very letter? The words of the prophecy in Habakkuk are especially noteworthy. His (the Holy One from Paran) glory covered the heavens and the earth was full of his praise. The word "praise" is very significant, as the very name Muhammad literally means "the praised one." Besides the Arabs, the inhabitants of the wilderness of Paran had also been promised a Revelation: "Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains. Let them give glory unto the Lord, and declare his praise in the islands. The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war, he shall cry, yea, roar; he shall prevail against his enemies" (Isa. xlii. 11.).

In connection with it there are two other prophecies worthy of note where references have been made to Kedar. The one runs thus in chapter lx. of Isaiah: "Arise, shine; for thy light

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is come, and the glory of the Lord is risen upon thee. . . . The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come. . . . All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory " (1-7). The other prophecy is again in Isaiah xxi.: "The burden upon Arabia. In the forest in Arabia shall ye lodge, O ye travelling companies of Dedanim. The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread *him that fled*. For they fled from the swords . . . and from the bent bow, and from the grievousness of war. For thus hath the Lord said unto me, Within a year, according to the years of an hireling, and all the glory of Kedar shall fail: And the residue of the number of archers, the mighty men of the children of Kedar, shall be diminished " (13-17). Read these prophecies in Isaiah in the light of one in Deuteronomy which speaks of the shining forth of God from Paran. If Ishmael inhabited the wilderness of Paran, where he gave birth to Kedar, who is the ancestor of the Arabs; and if the sons of Kedar had to receive revelation from God; if the flocks of Kedar had to come up with acceptance to a Divine altar to glorify " the house of my glory " where the darkness had to cover the earth for some centuries, and then that very land had to receive light from God; and if all the glory of Kedar had to fail and the number of archers, the mighty men of the children of Kedar, had to diminish within a year after the one fled from the swords and from the bent bows—the Holy One from Paran (Hab. iii. 3) is no one else than Muhammad. Muhammad is the holy offspring of Ishmael through Kedar, who settled in the wilderness of Paran. Muhammad is the only Prophet through whom the Arabs received revelation at the time when the darkness had covered the earth. Through him God shone from Paran, and Mecca is the only place where the house of God is glorified and the flocks of Kedar come up with acceptance on its altar. Muhammad was persecuted by his people and had to leave Mecca. He was thirsty and fled from the drawn sword and the bent bow, and within a year after his flight the descendants of Kedar meet him at Badr,

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the place of the first battle between the Meccans and the Prophet, the children of Kedar and their number of archers diminish and all the glory of Kedar fails. If the Holy Prophet is not to be accepted as the fulfilment of all these prophecies they will still remain unfulfilled. "The house of my glory" referred to in Isaiah lx. is the house of God at Mecca and not the Church of Christ as thought by Christian commentators. The flocks of Kedar, as mentioned in verse 7, have never come to the Church of Christ; and it is a fact that the villages of Kedar and their inhabitants are the only people in the whole world who have remained impenetrable to any influence of the Church of Christ. Again, the mention of 10,000 saints in Deuteronomy xxxiii. is very significant. He (God) shined forth from Paran, and he came with 10,000 of saints. Read the whole history of the wilderness of Paran and you will find no other event but when Mecca was conquered by the Prophet. He comes with 10,000 followers from Medina and re-enters "the house of my glory." He gives the fiery law to the world, which reduced to ashes all other laws. The Comforter—the Spirit of Truth—spoken of by Jesus was no other than Muhammad himself. It cannot be taken as the Holy Ghost, as the Church theology says. "It is expedient for you that I go away," says Jesus, "for if I go not away the Comforter will not come unto you, but if I depart I will send him unto you." The words clearly show that the Comforter had to come after the departure of Jesus, and was not with him when he uttered these words. Are we to presume that Jesus was devoid of the Holy Ghost if his coming was conditional on the going of Jesus: besides, the way in which Jesus describes him makes him a human being, not a ghost. "He shall not speak of himself, but whatsoever he shall hear that he shall speak." Should we presume that the Holy Ghost and God are two distinct entities and that the Holy Ghost speaks of himself and also what he hears from God? The words of Jesus clearly refer to some messenger from God. He calls him the Spirit of Truth, and so the Qur-án speaks of Muhammad, "Nay, he has come with the Truth and verified the apostles."

Yours truly,

"X. X."

NOTICE OF BOOK

The Riddle of the Jew's Success. By THEODOR FRITISCH (pen-name, Roderich Stoltheim). Hammer Verlag, Archery Cottage, Horsell, Woking. Pp. 288. Price, cloth bound, 7s. 6d. post free. Trans. from the German by Capel Pownell.

The book is decidedly anti-Semitic. But this does not detract very much from the value of the point of view presented to the reader of the well-known authority on the Jewish problem which, owing to certain post-war developments, is in the forefront of the eye of the Muslim world.

It is beyond dispute that the Jews have at all times been the most successful people of business, and have always amassed vast riches. By what means they have accomplished this the author claims to lay bare to the reader. Mr. Fritisch disputes the exceptional business talent of the Jews, for there is scarcely a field from art and literature to religion and political economy, from politics to the most secret domain of criminality, in which the influence of the Jew cannot be traced.

The book is no dry ethnological work, but a book of absorbing interest, written in a simple and lucid language, and contains many of the most disquieting disclosures. The wide range of the book can be well appreciated by a cursory glance at the contents, which cover such vital aspects of our daily life as "The Stock Exchange," "Business and Religion," "The Hebrews as Supporters of Capitalism."

TO PARENTS

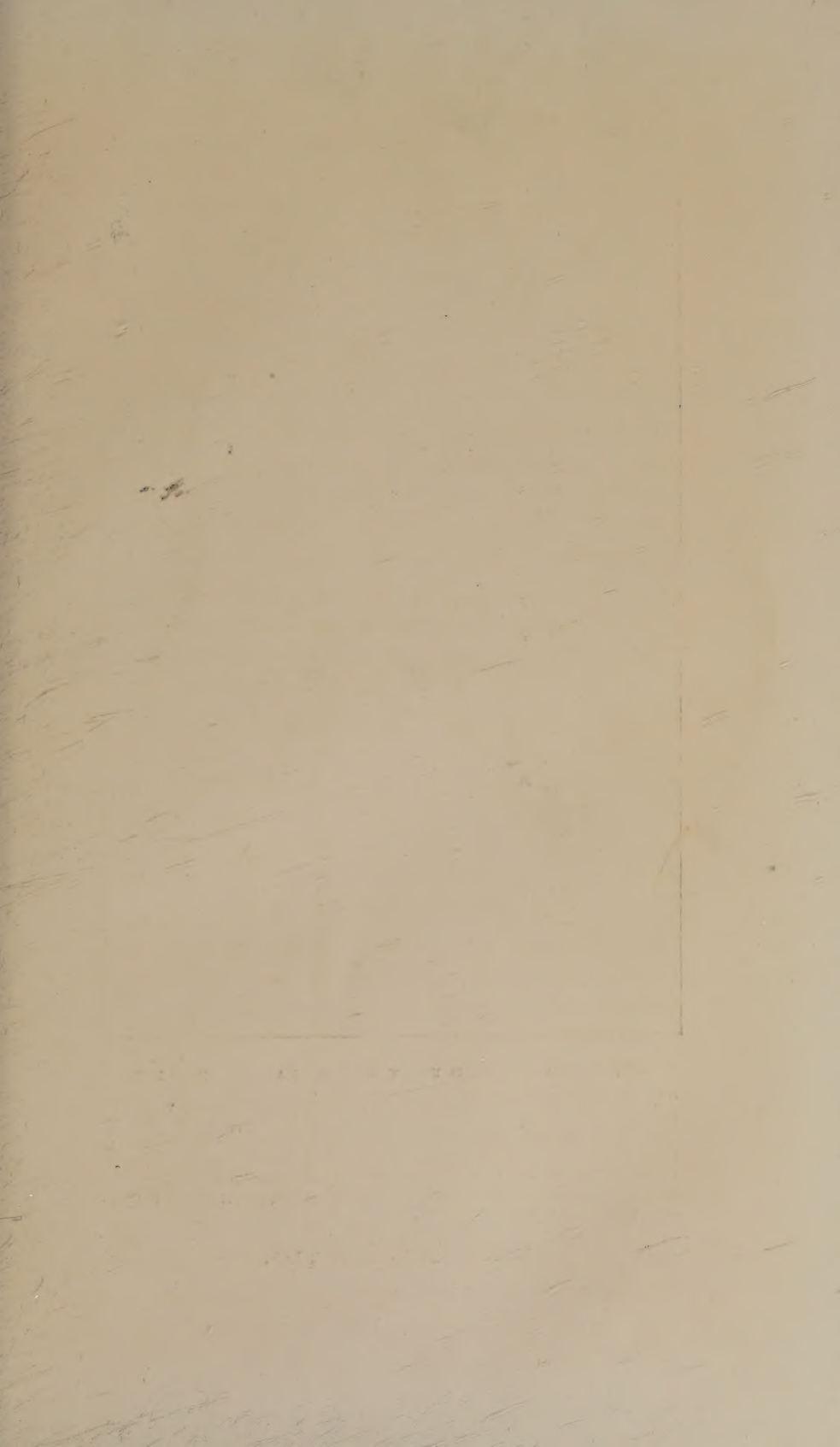
intending to send their sons to England for Secondary School education it will be interesting to know that satisfactory arrangements at moderate expense for their stay can be made at Sir Sala Jung Memorial House, Woking, under the direct supervision and care of the Imām of the Mosque, Woking. Woking possesses a well-equipped County Council School for boys which prepares them for London Matriculation and other examinations of an equal standard.

For further particulars, please communicate with the Imām.

Obituary

We regret to record the sudden death of our English Muslim brother Mr. C. H. Ashraf Howell, which took place on Monday, May 9, 1930, at Woking at the age of 55 years. He embraced Islam some twelve years ago. He was one of those few English friends who had the courage of their convictions. He was one of the few early supporters of Islam and our organization in the West. May his soul rest in peace!

He leaves behind his widow and five children; we offer our condolences to the bereaved.





MRS. NASĪMA WINIFRED EMILY ELINOR CHAWORTH-MUSTERS

"I, Nasīma Winifred Emily Elinor Chaworth-Musters, wife of Commander J. C. Musters, do hereby faithfully and solemnly declare of my own free will that I adopt Islam as my religion; that I worship One and only Allah (God) alone; that I believe Muhammad to be His Messenger and servant; that I respect equally all prophets—Abraham, Moses, Jesus, etc.; that I will live a Muslim life by the help of Allah."

Lā ilūha ila 'llah
Muhammadu 'r-Rasūlu 'l-Lah.